Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of a literary workman, "Tys matter newly translate be Robert Croo," who, by the way, was a sad bungler at his trade.

CHAS. DAVIDSON.
Belmont School, California.

A NOTE ON THE SOUL AND BODY LEGEND.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—A curious version of the address of the soul to the body, which I believe has not been noted, is found in Wulfstan's Homilies (ed. Napier) p. 140, l. 19 to p. 141, l. 25.

The soul about to leave the body which is already dead, is deterred by fear of the devils who stand about ready to seize it. Realizing its doom, the soul turns upon the body, the cause of all its woes, and addresses it quite in the tone of the address of the cursed soul to the body in the complete legend,—briefly but with similar, prominent trains of thought. The corpse responds by sweating and turning divers hues. The soul is seized by the devils and cast into hell under unusually painful circumstances, having to undergo a preliminary swallowing by a fiery dragon.

It will be seen that the setting is entirely different from that of the complete legend. The scene is at the bed-side at the moment of death, and not at the grave after an interval of years. The resemblance lies in the fact that the soul addresses the body directly and in the character of the speech. This, which purports to be the vision of "a certain holy man," is probably an adaptation of the central idea of the legend for a specific, didactic purpose.

Since so much work has been done upon the legend and it is desirable to complete, as far as possible, the already large body of relevant material, it has seemed worth while to call attention to this curious variation of the story.

It is not surprising that the legend should have attracted Heine; and it is interesting to note what an original and characteristic turn he has given to it in his poem "Leib und Seele" (Elster ed., vol. ii, p. 90). The first lines are.

> "Die arme Seele spricht zum Leibe;
> 'Ich lass' nicht ob von dir, ich bleibe
> Bei dir—'"

The poem is well translated by James Thompson, and included in the edition of his 'City of Dreadful Night and other Poems,' London, (second ed.) 1888.

FRANK JEWETT MATHER, JR.
Johns Hopkins University.

CONCERNING "JULIANA."

TO THE EDITORS OF MOD. LONG. NOTES.

SIRS:—In the preface to 'The Liflade of St. Juliana' [E.E.T. S., 1872], Rev. Oswald Cockayne says of the saint:

"Her story may be read in the 'Acta Sanctorum,' Feb. 16, and in the Codex Exoniensis . . . . . She is a fabulous personage."

It is quite generally believed, I think, that Juliana never existed. Perhaps Cockayne found no account of her except those that he has mentioned, and, so far as I know, no original evidence of her existence has been pointed out except that given in the 'Acta Sanctorum.' This testimony, however, is quite strong, for the text of the 'Acta' comes "ex xi veteribus manuscriptis," which differ *inter se* just enough to indicate clearly their independence of each other. Yet the value of these manuscripts depends, of course, upon their date, and that we have, so far as my information extends, only vaguely indicated in the word *veteribus*.

It is interesting, therefore, to find in Beda's 'Martyrologium:'

"XIV. Kal. [Martii] . . . . . Et in Cumis natale S. Julianæ virginis: quæ tempore Maximiani imperatoris primo a suo patre Africano cæsa et graviter cruciata a præfecto Eolesio, quem sponsum habuerat, nuda virgis cæsa et a capillis suspensa, et plumbo soluto a capite perfusa. Huc usque A. et rursum in carcere recepta, ubi palam cum diabolo conflixit, et rursum evocata, rotarum tormenta, flammas ignium, ollam ferventem superavit, ac decollatione capitis martyrium consummavit. Quæ passa est quidem in Nicomedia sed post paucum tempus Deo disponente in Campaniam translata."

Beda mentions Juliana again in his 'Martyrologium Poeticum:'

"Sic Juliana et bisseptenas ornat honore."

that is, bisseptenas kalendas Martii.

J. W. PEARCE.
Tulane University of Louisiana.

A NEW EXEGESIS OF DANTE: PURGATORIO, xix, 56.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS: Some statements made by Prof. Todd